judiced, according to the saying of the Savior. Should we receive better treatment by the people if they understood the purpose and mission of the Latter-day Saints? Yes, it would be different. Illustrated beautifully the positive knowledge possessed by the Latter-day Saints. Those who have complied with the commands of God know for themselves that these things are true; if others would do the will of God, they would "know of the doctrine." Referred to the history and life of Joseph Smith as introducing a perfect system, also to the shifting scenes in the history of the "Mormons;" God has made manifest his goodness and providence in their behalf. Had this been the work of man it must have fallen, but not so, it is of God and must forever stand. Described the scenes in Utah in early days, as compared with to-day; spoke of society there also, a people striving to keep the commands of God, and men do not "gather grapes from thorns," but by their fruits shall ye know them. Wherever you find a people living according to the commands of God, there is a fruitful community; referred to the authority existing on the earth; did not wish to persecute any one on account of his religion, yet while protesting against man-made churches, it will not do to protest against the authority of God. Exhorted the Saints to live in the observance of all things whatsoever they are commanded.

Prest. Evans said: This has been a cheering day, when the brethren come among us with the spirit of the Gospel we enjoy ourselves; the pulpit, the press, and public opinion are adverse to the Gospel of Christ, so that it is almost impossible to reach the masses with the truth; if we are deluded, why do not the learned step on to the platform and correct us according to the Bible? How did Joseph Smith evolve a system of so superior a character, and of such magnitude? Why does this system excel all others in points of doctrine? Because he was humble, meek, and the man divinely appointed.

Elder Naisbitt said that much assurance was exhibited by the Elders, but such was the case in the time of Christ and the Apostles. The Elders are not educated for the ministry as are the preachers and clergy, but called promiscuously and by the Spirit, then sent to preach, which done, they will return to their various fields of labor; they preach as did the Seventies, Apostles, and Elders of old, depending upon God; spoke on the prospects before the Saints in Utah for good schools, for plenty, measurably free from temptation, from poverty, from crime, each striving to help his neighbor; order and system prevail, and 25,000 happy homes nestle there in peace; some of our common judges, Bishops, officials, and solid men, are those gathered from this old country.

Choir sang. Benediction by Prest. C. D. Evans.

UTAH NEWS.

—o—

From the *Deseret News:*—

New Tabernacle.—The walls of the New Tabernacle are progressing finely. They are nearly up to the top of the second story row of window frames.

Track.—An iron track has been laid on the lower platform of the scaffolding in the interior of the Temple, on which to run, upon trucks, the granite blocks to be hoisted upon the walls. Rock-laying will probably be resumed this month (May).

Economical Motive Power.—Z. C. M. I. is about to dispense with the use of steam power for operating the elevator, and substitute hydraulic pressure instead. As a matter of course the use of water as a motor is much less expensive than that of steam. The elevator at the Walker House is operated on the hydraulic principle. Mr. David James has the contract for laying the pipes for the Z. C. M. I. improvement.

What word is that of which, if you take away the first letter, *all* will remain?—Fall.

POETRY.

—o—

A STRIP OF BLUE.

I do not own an inch of land, but all I see is mine,
The orchards and the mowing fields, the lawns and gardens fine;
The winds my tax-collectors are, they bring me tithes divine—

Wild scents and subtle essences, a tribute rare and free;
And, more magnificent than all, my window keeps for me
A glimpse of blue immensity—a little strip of sea.

Richer am I than he who owns great fleets and argosies;
I have a share in every ship won by the gentle breeze
To loiter on the airy road above the apple trees.

I freight them with my untold dreams, each bears my own picked crew;
And nobler cargoes wait for them than ever India knew—
My ships that sail into the East across that outlet blue.

Sometimes they seem like living shapes—the people of the sky—
Guests in white raiment coming down from heaven, which is close by;
I call them by familiar names as one by one draws nigh.

So white, so light, so spirit-like, from violet mists they bloom!
The aching wastes of the unknown are half reclaimed from gloom,
Since on life's hospitable sea, all souls find sailing-room.

The ocean grows a weariness, with nothing else in sight;
Its east and west, its north and south, spread out from morn till night;
We miss the warm, caressing shore, its brooding shade and light.

A part is greater than the whole, by hints are mysteries told,
The hinges of eternity, God's sweeping garments fold,
In that bright shred of glimmering sea I reach out for, and hold.

The sails, like flakes of roseate pearls, float in upon the mist,
The waves are broken, precious stones, sapphire and amethyst,
Washed from celestial basement walls, by suns unsetting kissed.

Out through the utmost gates of space, past where the grey stars drift,
To the widening Infinite, my soul glides on, a vessel swift;
Yet loses not her anchorage in yonder azure rift.

Here sit I, as a little child, the threshold of God's door
Is that clear band of chrysoprase, now the vast temple floor,
The binding glory of the dome I bow my head before.

The universe, O God, is home, in height or depth to me;
Yet here upon thy footstool green content am I to be;
Glad when is opened to my need some sea-like glimpse of thee.

—*Christian Globe.*

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

UTAH EMERGES FROM HER ISOLATION. TRANFORMATIONS INCIDENT THERETO. ZION'S CO-OPERATIVE MERCANTILE INSTITUTION. THE "MORMON" EMIGRATION. PARTING VIEW OF BRIGHAM YOUNG.

(By Edward W. Tullidge.)

On the advent of the Pacific Railroad the "Mormon" leader went out to meet and shake hands with civilization with a great shout of joy, and all his people amened his salutation, and sang hallelujahs that the days of isolation were no more. And this was to their minds another literal fulfillment of prophecy. Already, as we have seen, they rejoiced in the fulfillment of that prophecy in which it is declared that "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it," and now, in the opening up of this great highway was the fulfillment of that other prophecy of Isaiah, in which it is written that "a great highway shall be cast up," and "they shall come with speed swiftly."

In the altered state of things that quickly ensued Brigham Young met all the conditions. Indeed, so rapid and varied were his transformations during the next few years that he may have often seemed to have been reversing himself and his policies. The fact is, he was testing his problems; now in his movements advancing, now retreating; now urging his social ideas with all the might of his matchless will, now accepting with resignation the degree of progress attained by the people. This has been strikingly illustrated in his efforts to transform the "Mormons" into a great co-operative community, and to establish "in Zion" the "Order of Enoch;" thus aiming to create a superior kind of isolation, keeping God and the Devil apart, as of old, and Zion still Zion in the very presence of the Gentiles. In these efforts he has been testing only that which is possible,—consistent in all his movements with the mission of his life.

He had long foreseen that isolation in its old forms must pass away. The

railroad was coming; a "manifest destiny" was with the railroad. Brigham Young is a man of "destiny." In the interests of his people he became a chief contractor in building the Utah end of the Pacific Railroads; he hastened to construct the Utah Central; he is pushing railroads all over the Territory. Even before the building of these roads he had networked the settlement with lines of telegraph. He has been as successful as a railroad king as he was in leading the "Mormons" to these valleys. It is not the Walker Brothers, not the Gentiles, not the "Apostates," not Congress, not the civilization that came from abroad as an invader, but Brigham Young and the Mormons, who have given to Utah her railroads and telegraphs. In this, as also in his social and co-operative experiments, he has succeeded as far as developed.

The "Mormon" people, inspired by the genius of President Young, are now solving one of the most important problems of the age. It is that of a social and commercial commonwealth.

Reformers and Statesmen have long been conscious of a cardinal lacking in the constitutions of the world, as touching its social systems. Even England to-day is without a social system, though she has abundant political machinery, dating back to Alfred the Great. But latterly such men as Robert Dale Owen have brought forth co-operative ideas, and have preached a socialistic gospel as being absolutely necessary to the age.

In this great social movement President Young is in the line of the special mission of his life. A society builder is the type of his ministry; social systems are his offspring.

Early in 1868, the merchants were startled by the announcement "that the *people* of Utah Territory should become their own merchants;" and that for this purpose an organisation should be created for them expressly for importing and distributing merchandise on a comprehensive plan. When it was asked of President Young, "What do you think the merchants will do in this matter; will they fall in with this co-operative idea?" he answered, "I do not know; but if they do not we shall leave them out in the cold, the same as the Gentiles, and their goods shall rot upon their shelves." Meeting followed meeting; a committee was appointed to frame a constitution and by-laws, and, without seeing the end from the beginning, their part of the programme was carried out, and an institution formed on paper; subscriptions were solicited, and cash fell into the coffers of the treasurer *pro tem.* This was during the winter months of 1868. With the turn of the year a committee was appointed to commence operations. They waited upon the President for advice, who, in his quiet but decided way said: "Go to work and do it." After a little conversation the question was again suggested: "What shall we do?" With the same sententious brevity, the reply came, "Go to work and do it." But how? We haven't enough money; we haven't the goods; we have no buildings; we haven't sufficient credit. "Go to work and do it, and I will show you how." Consultations were the order of the day; business men were interviewed; offers of stock began to be made; the leading firms gracefully capitulated, and in a few weeks the full-fledged institution was in existence. Stock was bought, business premises leased, its agents sent east to represent and purchase for it, and its career was opened with a subscribed capital of $250,000, under the name of "Zion's Co-operative Mercantile Institution."

President Young was the principal stockholder, and Geo. A. Smith, Geo. Q. Cannon, Wm. Jennings, H. S. Eldredge, Wm. H. Hooper and others were among the first directors. There was quite a characteristic feature in this accumulation of stock which evinced a thoughtful care for individual interests that should not pass unnoticed. To secure premises it was advisable that the stock of Jennings, and Eldredge, and Clawson should be purchased; and it was also considered fair that the stocks held by others should be largely reduced by purchase or investment, which was done. This policy, shielded from embarrassment those who would otherwise have inevitably suffered from the inauguration and prestige of the Z. C. M. I. Si-

multaneously with the organization of the parent institution, local organizations were formed in all the settlements of the Territory; each pledged to sustain the one central depot, and to make their purchases from it. The people, with great unanimity, became shareholders in their respective local "co-operatives," and also in the parent co-operative, so that they might enjoy the profits of their own investment and purchases.

It has been a cardinal principle with the "Mormon" people, and the continued counsel and practice of their leaders, that all articles of consumption should, as speedily as possible, when practicable, be made at home. No sounder principle of political economy, was ever promulgated. It was early evident, also, that indiscriminate and uncontrolled importation was not the way to encourage home production; therefore, if importation could be consolidated; if the character of that importation could be canvassed and judiciously guarded; every struggling enterprise at home would be aided, and as soon as supplies were equal to the demand, these products could be distributed to every settlement throughout the mountains. This was the key to the situation; and among the first results of the idea was the increased manufacture of jeans, cotton yarns from home-grown cotton, boots and shoes, clothing, brooms, soap, trunks, leather and other articles, giving employment to many, and opening up that best of all markets —a home demand for home productions.

These ideas popularized the "institution." It was looked upon by the people as belonging to them, as serving their interests, as the guardian of their rights, as the great bulwark against the intrusion of an undesirable element, and an ever-present power against the encroachments and tyranny of capital. As a consequence it grew rapidly, and by increased business and the turning of its capital many times a year, it was able to pay handsome dividends, form a reserve for contingencies, and at the same time extend the circle of its operations, and increase the number of its departments. The promptness with which it met its obligations brought into the commercial world a desire to be favored with its patronage, and thus from an insignificant and despised origin, it sprang almost at a bound to the highest position of commercial credit. Soon its interests became so important, and its patronage so desirable, that the threatened Congressional legislation of '72 and '73 was doubtless modified at the recommendation of its friends. Visitors to Salt Lake City looked through its many departments, and at its immense amount and variety of merchandise with astonishment and wonder, that in the very heart of the mountains should be found a business whose magnitude and status could only be paralleled in the chief cities of the Union.

When the panic of '73 fell upon the country much larger and more experienced business institutions yielded and went down before the gale; yet this institution met with but a momentary faltering; and now it stands erect, its honor uncompromised, its credit unimpaired, and it, as an institution, more fully prepared to fill the mission assigned it by its great founder.

Its officers are a president, vice president, seven directors, general superintendent, secretary and treasurer.

But aside from its commercial success President Young has seen in it the stepping-stone to the establishment of other principles of social and political economy. He, with the fire and fervor of the prophetic impulse, knows and tells of the "Order of Zion," to which all the leading movements inaugurated by him tend. His unflinching persistency is bound to tell, and the future will surely witness the fruition of other and grander desires, in behalf of his people, that have moved the heart and purpose of this great and remarkable man.

But the merchant class, both Mormon and Gentile, were opposed to the grand co-operative movement of President Young. This was a matter of course. Moneyed men and monopolists all the world over will ever be opposed to the co-operation of the people and the establishment of anything like a Christian communism. Yet the New Testament examples show that communism "in all things"

is the very basis of a true Christianity. And it is also the crowning aim of "Mormonism" which copies strictly after the old and new examples of the Bible. Hence polygamy, hence, too, President Young's desire to establish, before his death, a grand communistic Church after the "Order of Enoch." The "Mormons" have it in their power to found the most successful commonwealth the world has ever seen. Its success would attract the attention not only of America, but of Europe—indeed of all the world, and multiply the "Mormons" a hundred fold.

Although President Young has not yet fully prevailed in establishing this order of heaven upon earth, he has at least succeeded as far as the people were prepared for it. To reconcile the "children of this world" into a perfect brotherhood is no easy task for a great statesman. But his co-operative movements will live, and the principle and spirit of co-operation will permeate all "Mormon" society.

The civilized world is prophetic of a grand social change, and the "Mormon" genius is not only susceptible of this change, but pregnant with it; hence the "United Order."

TO BE CONTINUED.

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

—o—

[CONTINUED FROM PAGE 341.]

Steady reading for some time of "The People," published by Joseph Barker, and also other works, such as "Channing's," then "Parker on Religion," and Robert Cooper's "Critical Exigences," Froude, Colenso, Strauss, etc., etc., led in altogether a new direction; these were followed by Paine, Volney, Mirabeau, and the publications of other Free-thinkers, until the conclusion was reached that religionists knew little, infidels still less, and their near disciple as much as any of them. But a rare attraction presented itself at this juncture, in the ministry of James H. Martineau, who belonged then, as now, to the intellectual vanguard of the Unitarian faith; the transition had been too strongly marked between early religious training and the coarse criticism of Paine, etc., to be satisfactory, and the lofty religious sentiment of a Martineau was as far ahead of the grotesque customs and imaginings of Methodism, as *they* were ahead of the sceptic and the unbeliever, so here was found for a season a pleasant retreat, equally removed from religious fanaticism as from iconoclastic scepticism; but in the midst of this rare and appreciated enjoyment, the minister, in the midst of fond regrets, (while his new chapel was being built,) made the tour of the Holy Land.

Where our waif might next land was problematical — there was an unmistakable growth of confidence in the ever increasing sects, want of consistency in teaching, ordinance, gift, power, and organization was so transparent, that even where lives bloomed and fruited beyond the rings which bound them, the only reflection was that this life or lives was the product of higher inspiration than belonged to sect, and this conclusion was intensified when after-experience found in the ranks of sceptics, socialists, and athiests, those whose moral character was above suspicion, men in whose hearts all philanthropic and kindly charities had taken deep and widely extended root; so new conclusions were creeping in in regard to human character, but they were long vague, shadowy, and unformed.

The cosmopolitan spirit was now developed, truth was the grand desideratum, and confidence longed for a resting place for its weary feet; but this new found freedom was not without its fruits; gathering from any avenue and from every direction its satisfaction, all authorities became nearly equal, or at all events, if acqui-

sition was the product of research and patient industry, it was alone entitled to respect; this involved a wide exercise of tolerance and charity for opinion, and an impatience of all restraint in word or thought, particularly from those whose interests seemed to be identical with that which they advocated or advanced. Now science, politics, history, absorbed more of the attention, these were regions where, if there was controversy, it did not so inseperably divide as religion seemed to do, there was less "speculation in those eyes," less of division and less of fraud. Astronomy with its glowing revelations of the universe, seemed to belittle this rolling speck of earth, and to invest with undesigned ridicule the theological conclusions of the sects. The "Vestiges of Creation," published anonymously, was exciting the feeble opposition of some of the clergy, while "Comb's Constitution of Man" seemed to give prophecy of radical changes in the direction of thought; phrenology was being popularised somewhat, while mesmerism and biology, followed by exhibitions of clairvoyance, etc., were opening up the way to spiritualism, the latter being finally only coldly received in England, while carrying in the United States (who are a less conservative people) almost everything before it.

As to politics, the great agitation for Reform had unsettled the minds of the masses; organization for the Repeal of the Corn Laws, organization for the removal of Catholic disabilities, and organization for the establishment of "The Charter," had brought the United Kingdom into a ferment; the French Revolution, the flight of Louis Philippi, the proclamation of "the Nephew of his Uncle" as President of the Republic, and his final stealth of Empire, were each circumstances calculated to captivate a young man, and our hero now talked politics, with all the freshness and warmth of youth, "liberty" was the shibboleth of party, the age was considered as special, and authorized to attempt the solution of all problems, and to question and remove all institutions which seemed to impede that spirit of liberalism which swept like a tempest across the land. Altogether this experience seemed to deepen the faith in some system of the future, which while respecting truths already existing, should develop new truth, and create such forces as should really grapple with, and solve many things which seemed most desirable in the flush and excitement of the times.

In this whirl, when many wise men lost their balance, and many demagogues sprang to ephemeral fame, there seemed to be an intuitive sense that something would respond to what had become an intense longing for the right direction; this may be exemplified by a little incident in the experience of our now young man. Considerable feeling had been aroused by the publication of Carlyle's "Life of Cromwell," the mist which had been thrown around his memory by the Royalists, had by documentary discoveries been in some degree dissipated, and from the cloud of calumny had emerged the heroic figure of the patriot Englishman. It appeared to the liberal or radical section desirable to popularize the new-found testimony in favor of a Commonwealth, and that magnetic speaker, Henry Vincent, of Chartist notoriety, was the medium for this purpose. Our young man when a lad, some 30 miles from York Castle, had heard of the incarceration of this representative speaker and man; sympathy had gone out toward him partly from his cause, and partly from conceptions formed of the discipline which in that fortress or jail awaited its criminal inmates, the silent system then being in practice. To see the large placards announcing that a course of six lectures would be delivered on "Cromwell, his Life and Times," by this same once political prisoner, and to read was to decide to hear, as much from sympathy and curiosity with the lecturer as with his topic; to hear was to be more than satisfied, the subject fairly glowed under the fire of eloquence to which it was submitted; scathing denunciation of royal misdeeds, and startling perorations in favor of human right and the prophetic future, gave the key to governmental policy in the matter of imprisonment; for so ardent a champion of popular demands, on the very verge of rebellion, could surely sway

the populace as the summer winds sway the ripening fields of corn. During one of those lectures, when speaking of the storming by Cromwell of the Castle of Dunbar, so powerful was the word-painting, and so magnetic the speaker, that as he stood on tiptoe, and roared out the battle-cry of the great leader and his roundheads, "The Lord of hosts is with us, the Lord of hosts is with us," the audience galleried before him rose *en masse* to see the movements of the attacking hosts. It need hardly be said that our young man was carried captive by the invincible orator, and that the vow was there registered in the bounding heart, that if the Lord in the disposition of his gifts would give the astounded listener "something to say and the ability to say it," it would be considered the highest endowment that could belong to earth!

[TO BE CONTINUED.]

THE VEDAS.

There was among the Aryan nations a literature, or more properly a tradition, which reaches back far beyond 500 B. C., and the oldest and most remarkable monument of this unwritten literature of the Aryan family is the "Veda," which means the knowledge.

Of this "Veda" much has been related and fabled, and the first time I saw my old friend Bunsen, he told me that, as a young man, he had actually started for India to find out if the "Veda" really still existed. Now, we possess it, and when I tell you that I have devoted my whole life to the edition of the "Rig Veda," that in order to obtain the MSS. and the material aid necessary for reconstructing so large and expensive a work, I have exiled myself for half my life, you will naturally ask, Was the "Veda" worth such a sacrifice? Does it really give us an insight into a period in the development of human nature which was before unknown to us, which reaches beyond Homer and the kings Mykenæ, beyond Cyrus and the books of Zoroaster, beyond Budda, Laotse, and the other spiritual heroes of the sixth century B.C.? Have we in the "Veda" the old bridge between the civilized and the wild races of the world? Do we find again in the "Veda" the thread of Ariadne, which fell out of the hands of anthropologists in the lacustrine dwellings and glacial caves?

I answer "Yes," and "No." There can be no idea in the "Veda" of any connection with historic or pre-historic savages. The language, the religion, the established manners and customs of the "Veda" pre-supposes ages upon ages before it would have been possible to think and say what we find thought and said in the "Veda. But the "Veda" gives us an insight into the youth of man, and especially into the youth of that mighty branch of mankind to which we ourselves belong, more than any other book in the world. And it was this which drew me to the "Veda." As the childish recollections of man contain the key of most of the secrets of his later life, I consider that the key to our own being is hidden in the childish recollections of the human race. Considered from this point of view, the study of antiquity is a glance back into our own youth, and thus gains an attraction which none of the other sciences can claim, not even the science which teaches us what we were before we were men.

To me the old poets of the "Veda," who finished their work on earth more than three thousand years ago, are as old friends and acquaintances. I can think myself back into their thoughts. I become young again with them, and, even when they are childish, I say to myself, "Humani nihil a me alienum puto."

Many of the Vedic hymns are the simplest childlike prayers. They pray for the playthings of life, for house and home, for cows and horses; and they plainly tell the gods that if they will only be kind and gracious they will receive rich offerings in return. Do we do much otherwise?

In order to appreciate these hymns rightly, we must, as much as possible, forget what from childhood we have read and learnt in our own hymn-books. Many of the thoughts and feelings have, by thousandfold repetition, become indifferent, almost meaningless to us. But in these old poets we still see the agony of the soul striving for utterance. They wished to say something, only they knew not how. They had no time for poetic ornamentation and mere splendor of words. Their poetry is a real shaping and transforming of mist like thought into clear and transparent words. Each expression is to them as the egg of Columbus; each hymn, however simple it may be, as an heroic feat, as a true sacrifice. This forms the charm of ancient poetry, ancient religion, ancient language.

Everything is simple, fresh, and thoroughly true. The words still have weight; they are full and pregnant, so to speak, and for this very reason they almost defy translation.

And yet their world of thought is not so far removed from our own. The questions which perplex us, already puzzled those old poets of the "Veda."

"How can man reach God?" asks the old poet. We say—"How can the finite comprehend the infinite?"

Another poet says—"When thou thunderest, Indra, we believe in thee." We say—"Danger brings men to their knees."

When an Indian seer has merely expressed the truths of life, he says that a god has enlightened him, that a god has moulded his song. What do we? We torment ourselves with theories about divine revelation and inspiration, and see at last what the old sages saw, that truth makes inspiration, not inspiration truth.

Thus I could continue quoting many things out of the "Veda" to show you that 3,000 or 4,000 years ago men were not savages, but that the same cares which torment us, the great questions of life, were even then the objects of earnest thought and expression.

Four thousand years ago, our Aryan forefathers in India wished to know out of what wood the earth was made; we should say out of what matter—whether molecules or atoms, whether dynamids or centres of force; nay, they spoke in the "Veda" of a time when there was neither being nor not being.—*Max Muller.*

EXCLUSIVENESS.—The "Mormons" have frequently been charged with the terrible crime of "exclusiveness." This has been preferred by persons who, coming into Utah Territory for the purpose of bettering their temporal condition, have been very much chagrined because they were not received with open arms, invited into the "best society," introduced to the wives and daughters of gentlemen with whom they might happen to transact business, and treated as familiar friends, although entire strangers to the community. The assurance with which such individuals have seemed to demand recognition, is something really amusing. Now the fault which may more properly be found with many of the "Mormons" is that they are too ready to receive into close acquaintance, new comers, of whose antecedents they are entirely ignorant, and to accept for undoubted truth the facile professions and polished assumptions of adventurers and sometimes deep dyed scoundrels. Advice to the contrary has been freely offered, and caution after caution has been given in public and in private. But it has frequently happened that while plain, honest worth has been passed by unnoticed or un-encouraged, polite and smooth-tongued villainy has been welcomed, petted, feasted and patronized. "Experience makes fools wise," is an old adage, but it does not hold good in every instance, for some people are repeatedly deceived. A trusting nature is much to be admired, but in an age like this, when fraud, deception and hypocrisy hold carnival, and in a portion of the country which adventurers will naturally visit, all people should be on their guard, and, while abstaining from undue suspicion and administering judicious hospitality, preserve enough "exclusiveness" to guard the innocent against the wiles of rascality and society from the contamination of the vile and polluted.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 10, 1878.

INSUFFICIENCY OF THE BIBLE.

—o—

THE Christian world (exclusive of the Roman Catholic Church) considers that in the Scriptures every thing is revealed which is necessary for salvation, that men who are in possession of this book may be fitted by the perusal of its pages and faith in its teachings for that exaltation which is promised by its contents. From this idea we have the crystalized expression, "Tne Bible, and the Bible alone, is the religion of *Protestants;* and the "Mormon" Elder seizing upon this position of nearly universal acceptance, points to the division and chaos of the religious Christian world as an evidence that the statement is untenable in argument, and unreliable in fact; and that indeed many of the acts of religious organizations give the lie direct to the assumption of the Proverb, while illustrations might be adduced in abundance to show that but little faith is really after all felt in regard to this very important position.

Men are very fond of quoting from the Scriptures themselves in favor of this sufficiency for all the purposes indicated by the word—salvation; two or three favorite passages may be mentioned which are thus used: Jesus, when in controversy with the Jews, said, "Search the Scriptures, for in them YE *think* ye have eternal life, and they are they which testify of me." (John x, 30.) In other words, they indicated merely in type and prophecy the coming of the Savior, but failed to point out anything of the system which he would establish. We are also reminded that Paul, in writing to Timothy, declared "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, *through faith which is in Christ Jesus;*" in other words, that this knowledge would lead to an acceptance of all things growing out of the mission of the Savior. Neither of these passages touch the issue, and if they did, they would only prove the New Testament writings superfluous or unimportant, inasmuch as enough was (in the Old) already both revealed and written. The low level of Scripture value is reached in the text, "The letter killeth, but the spirit giveth life;" and the high level is attained in the passage, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Illustrations may be drawn from the institutions of Christendom and Christian churches which vitiates the argument they use so easily; we have the

Christian Sunday, which has superseded the Sabbath established by divine commandment and revelation; can it be pointed out in the Scriptures where this important aid in the purposes of the divine economy of salvation was ever changed? Infant sprinkling is an institution in most churches, can the Scripture be brought which establishes this practice, or gives a reason for it? Marriage is a very important part of the social economy of Christendom, can any Scripture be brought to show its position as a religious institution and part of the great plan of salvation? Can any Scriptural sanction be found for the division and continued creation of churches diverse in faith, practice, and organization? Can any Scriptural authority be given for the establishment of a specially educated and paid ministry, such as the churches now carry, "groaning in bondage waiting to be delivered?" All the waverings and variety of religious practice testify that while clamoring theoretically for Biblical authority, they practically declare it to be an insufficient guide!

Again, the Scriptures themselves imply this "from the beginning even unto now," and in probably only one or two instances was the Scripture writings used as the standard of appeal—these were in connection with the written law of Moses and the coming of the Messiah. Which of the Prophets could appeal to a written book in order to establish the message that they brought? To what could Enoch refer in regard to the building of his city, Abraham to his travels from Chaldea, Noah for the building of his Ark, or Moses for his mission in delivering Israel from the *regime* of the Pharoahs? To what Scripture could David point for his preparation, or Solomon for the building of the Temple of the Lord? Or in the time and ministry of the Savior, to what Scripture could he point as to the ordinance of baptism, the gift of the spirit, or the results of faith in him? (Mark xvi, 17, 18.) And when men "were added to the Church daily," what Scripture was adduced by the Apostles to prove that "God had set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues?"

Was there not in all the ages some authority higher than a book, and was not the book a product or result, instead of being the cause and primary authority in the establishment of truth? And the question might be further asked, Is it possible in the nature of things to create a book on earth which shall meet every emergency, be the court of appeal in all controversy, and the standard by which to test the vast array of unrevealed principles yet existing in the universe?

Nations may appeal to precedent, but every living, growing power needs its legislative and executive departments, and so far as we know, human wisdom has never yet been able to create a written Constitution or laws for government, which had the power of adaptation to the changing circumstances of life. But men may say, while this is perfectly true of the institutions and experience of men, it is without analogy in the divine government; sacred history, however, shows that to respect the agency of man, even divine government at times must descend to the character of those who are amenable to law; hence, when the Gospel was preached to Israel by Moses, it "profited nothing, not being mixed with faith in them that heard it;" and we are told that "the law was added because of (the) transgression" of this higher law, and that "the law of

carnal commandments," which "made nothing perfect," was used as a "schoolmaster to bring us to Christ;" and indeed, if we had to day in existence the ancient Church of Christ in form and detail, could any book be found giving men authority to preach? could any book be found telling who alone should officiate in the ordinances of the Gospel, who should baptize, how they should baptize, and why they should baptize, so that controversy should be an impossibility? Could any book be found telling who should administer in the sacrament of the Lord's Supper, breaking the bread, blessing it and the water, and handing it to the believer? Can any book be found which so far defines the special duties of an Apostle, a Seventy, a Prophet, an Evangelist, an Elder, a Teacher or a Deacon, that there shall be no collision; that order, which is "heaven's first law," may prevail in the executive departments of the Church? Can any book now extant define the ordinance of the blessing of children, which seems to have been understood by those who brought them for this purpose to the Savior? Can any one tell how far the brethren at Jerusalem were justified in laying "their all at the Apostles' feet," and "having all things common?" Can any one tell for certain the process of selection or ordination to the ministry, or what was the penalty for an unauthorized assumption of that authority? Call not these questions of light moment, for they underlie the whole fabric of Christendom, and if that is based upon the tacit admission of a lie, or on the assumption of a fact which has no existence, the whole fabric becomes "a delusion and a snare."

The facts are that all government implies officers, that officers imply authority, that this implies communication, and that organization follows as life follows the elements and the rising of the sun; these in the divine economy, in the plans or plan of salvation have always been and always will be in harmonious conjunction, working out the divine purpose and order of their time. When this authority exists, its utterances become and are Scripture, just in the same way that the Prophets became attached to the law, that the Gospels became attached to the Bible and the Epistles to the Gospels; this is the authority to receive and promulgate revelation, both that which is fundamental and that which may be considered secondary; as in the meridian of time Jesus might have been and was the revealer of the Gospel, and his Apostles the authorized successors and revelators for the guidance and development of the Church; so may we say that in this "the Dispensation of the fullness of times" Joseph Smith was in the providence and by appointment of the Almighty the re-revealer of the ancient Gospel, while Brigham Young and the other Apostles held the keys of revelation for the growth and development of the Church. And this is what constitutes this Gospel or *the* Gospel "the savour of life unto life, or of death unto death," and while Christendom may rejoice in the Bible and to its general circulation devote their labor and wealth, "we have a more sure word of prophecy unto which we do well to take heed as unto a light shining in a dark place;" while we fully sense the value of the ancient record, appreciate its promises, believe its prophecies, and appeal to it in our labors amid mankind; we also know that Holy men of old who wrote and spoke by the Holy Ghost, are of less value to this generation than the "living oracles," and that men of that character *now* by the power of the same Spirit can bring "from the treasury things both new and old."

The Scriptures themselves being written by the inspiration of the spirit, can only be harmonized and understood by those who possess the same spirit under which they were originally written, this key unlocks the mysteries, reconciles the contrarieties, gives order and system to parts, infuses life into the letter, and establishes the relative position of apparently disjointed truths; without this inspiring spirit, this revelatory power, division, sectarianism, men made churches will continue to blight the religious instincts of man, "pervert the right way of the Lord," and make religion a stumbling block to thousands, and the sacred writings the butt and scoff of "a crooked and perverse generation." H. W. N.

*** See Abstract of Correspondence, crowded (unavoidably) out of past issues.

ARRIVED.—The S.S. *Montana* arrived after rather a stormy passage on the 8th inst., at 8 a.m., the following brethren were on board—J. L. Bunting, Wm. G. Saunders, James Reece, J. E. Hyde, F. G. Froerer, J. Theurer, F. W. Fuhrmeister, and Godlieb Ence. The last four left at 11 a.m. for the Swiss and German Mission, expecting to meet Prest. H. Flamm at Rotterdam, who will be there with those emigrating by steamer of June 15th.

Brother J. E. H. was in poor health, but he was taken in charge by his relatives, and it is hoped will soon recuperate, the rest of the company are first rate.

Sister J. Ferguson and sister A. Laker were both well, and have already been received by their friends; brothers Bunting and Saunders will also visit prior to being assigned.

ABSTRACT OF CORRESPONDENCE.

President Jos. F. Smith writes from Salt Lake City, May 14th, as follows:—

"Brother Taylor and several others intend leaving to-morrow to visit San Pete, to inspect the progress of the Temple in that Stake, and to be present at their Quarterly Conference. I am excused this time on account of sickness in my family. The weather is mild and pleasant, crops are looking well, and are abundant in this valley, and I believe throughout the Territory. Peace prevails—indeed the enemy seems to be unusually quiet just now, we are not however lulled into the false assurance that he is *dead* or even vanquished. We know too well that "the price of safety is eternal vigilance." We sympathize with the poor and oppressed of Europe, with the horrors of war staring them in the face. Considerable effort is being made by the Welsh brethren to assist their fellow countrymen to emigrate from their native land, and come to Zion, for while we are not rich we have food and raiment in abundance, and a goodly land which God has blessed for the benefit of his people. The honest and good from all lands we would cordially welcome."

Elder W. H. Branch writes from the Leeds Conference:—

"The good work of the Lord is still going on over here—I baptized two last Monday, two more waiting to be baptized next Monday. The Saints are feeling well, our meetings are generally well attended, and a good spirit prevails. Last Wednesday I solicited an interview with a reverend minister of the Wesleyan connection, it was granted me. On the following day I met him at his house, according to appointment, at 10 o'clock. Our conversation lasted until 1 o'clock, very interesting; he acknowledges me as a true Christian; he is the minister of the Stefny Chapel, Hull. Last evening I had a short conversation with Mr. Telford, the great revivalist. As time would not permit a lengthy conversation, he gave me an invitation to come again and we would continue our conversation, which I gladly accepted. During the time of my talk with these reverends, I embraced the opportunity of bearing my humble testimony to them, which they seemed to receive with a good spirit. I am very anxious of having some more talk with Mr. Telford, and will seek for a chance. I am doing all I can to get at the minds of some of the leading men, and tell them of our principles."

Elder Thos. Barratt, Prest. of Liverpool Conference, writes from Over Darwen:—

"Things round here look very blue; when we arrived, Friday evening, there was at least 20,000 people out in the street—pelting the police, breaking windows, etc.,—we had to dodge around to get clear of them—the police made a charge and took 12 of the crowd to the lock-up—the next day the town authorities sent the bellman round to tell the people to do their shopping by 7 p.m., and also to keep their children in the house; after this the bellman was sent around by the working-men to call the people together for meeting at 7 p.m., when they met they were prepared for service—armed with all kinds of knock-down instruments, they marched to the police station and were going to make an attack, but the town council got frightened and sent the town clerk to beg of the people not to do any damage, and he would discharge the prisoners, which had been taken by the police and also send the police home (those who did not belong to Darwen)—this was a lucky thought, for they or some one would have been killed sure,—things are very unsettled still, and the mob may gather again any time. Last night we held an out-door meeting, two miles from Darwen, I think a pretty good one; we gave out 150 tracts, and the people seemed glad to receive them—of course we do not know what good we do, only that we are on the line of duty, and we leave the result with God."

Elder W. B. Smith writes from the Sheffield Conference:—

"I am traveling alone, but I feel splendid, and am more interested in the work every day; I have some opposition to meet, but this only tends to brighten one's ideas. I am baptizing a good many. I went into the water with six, on Monday night, it does my soul good to see people shake off the traditions of their fathers, and embrace the Gospel. The Lord has wonderfully blessed me, so that I have not wanted for any thing. I am holding meetings in various parts, in the houses of the strangers and in the open air. I do not wait for Sunday to come, but hold them through the week, any time, and any where, I can get a chance, trying to have my whole time employed in the ministry,—that is what I am sent here for, in the hope that when I have filled my mission I can return home feeling that I have done my duty and cleared my skirts of at least a few thousand of the people of this generation. The great judgments of the last days are becoming more and more apparent, and the question might be asked who, in all the land, is going to escape them. I warn the people (with all the earnestness I can command) of the terrible calamities that will overtake them. But, oh! the midnight darkness that covers the minds of those who have allowed themselves to be lulled to sleep by that vain and empty song, "Come to Jesus, without works, he has done it all for us, all we have to do is to believe in the blessed Redeemer and we shall be wafted away into his arms." O the vanity of man. "Why call ye me Lord, Lord, and do not the things that I say." "He that loveth me not keepeth not my sayings." What! men to become fit subjects to dwell with Christ and holy beings, who have toiled and suffered all things for the sake of doing the will of the Father, while they are not willing to keep any of the commandments of God? it is preposterous, and the day will come, when they will say, "Our fathers have inherited lies wherein there was no profit."

Elder A. M. Musser, of Salt Lake City, writes a cheery, pleasant letter, dated May 9th, from which we quote:—

"Brother Jonathan C. Wright is dangerously ill. Wilford Woodruff, Jun., lost his wife yesterday, from premature confinement, etc., she is a daughter of brother Elias Smith. General sickness is abating somewhat. I have introduced the Graham Bell Telephone, and expect soon to have the phonograph. Up to within a day or so the weather has been chilly, but not so cold as to damage much fruit: all vegetation is growing finely. Chas. Burton, son of R. T. B. and Miss Julia Young, were married day before yesterday. A good many marriages between the young are taking place, which is a healthy indica-

tion. A Sandwich Islands brother died yesterday; he leaves a wife and possibly a child or two; he was a good man. Work on the Temples is progressing nicely. A large amount of *dry* farming is now being carried on very successfully. The "no fence law" is a most excellent measure, and is being adopted in many counties. It is a measure that nearly every poor person *likes*, and many of the well to do people *dislike*. I thank God for the law, and I hope it will become universal with the Saints. The D. A. & M. Society is now issuing premium list and expect to hold a Territorial Fair, Oct. 2d, '78. Alex. Major S. is trying hard to work up the extension of the U. S. R. R, as far south as our Dixie. He hopes to succeed. An earnest effort is made by outsiders and octoroon Mormons to make Lake point an attraction where folks can indulge in bathing, drinking, gambling, etc., without let or hindrance. Apostles all well and full of business. Jno. W. Y. does not move to Arizona, as he contemplated. (?) I expect to publish a pamphlet on polygamy, and may give a photographic group of my family for a frontispiece, *i. e.* if I can obtain an artistic one,—what think you of such an idea? Geo. Q. C. had a copy—"Fruits of Mormonism," etc., mailed to every member of Congress and United States officer (and to some of their wives) at Washington."

FOREIGN CORRESPONDENCE.

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Salt Lake City, May 1, 1878.

To the Editors of MILLENNIAL STAR.

Dear Brethren, — Sometime since our attention was drawn to the editorials in the *Deseret Evening News* about the famine in South Wales; also giving an account of the distribution of soup, bread, etc. to the suffering poor; and knowing from the localities named that some of our faith was among them, we had an interview with Apostle A. Carrington (who has charge of emigration matters) on the practicability of raising means in the different wards and settlements of Utah, by concerts and private donations, which met with a hearty endorsement from him. We then got up a circular with our names attached, as being willing to act and to assist in corresponding and collecting, our place of business being on Main Street. We then showed the printed circulars to our beloved President, John Taylor, who not only approved of what had been done in behalf of the suffering Saints of South Wales, but wrote us a letter with his name attached that we might have printed and sent out with our first circular, which we have done and sent to Presidents of Stakes, Bishops' Wards and settlements of Utah; also to private friends soliciting donations for the suffering. We have received reports from some of the wards where concerts have been held, and so far have been much gratified at the result, also some private donations from quarters unexpected; yet with what has been done and may yet be done, we have a fear that there will be much disappointment among the poor Saints in Wales, and to try and prevent it we have felt like writing up what has been done thus far. The sympathy of the Saints in Utah has been very apparent by their attendance at the concerts in the different wards of this city, the Utah Glee Club rendering all their services gratuitously to make the ward concerts a success. But money is very scarce here, and it takes the money to bring the Saints to Zion, and it appears to us that every Saint here having friends in Wales has been writing to say what is being done, so that it will be *over estimated* as it was in 1868. In consequence of collections being then made for the Welsh, the report went out that all—every soul in the Mission was to be gathered and the Priesthood released to come home. Hence, *be not deceived by letters from here that would convey any such idea.*

The church has poor Saints everywhere to assist and gather, and we have poor Saints here in Zion; for Christ says, "The poor you have always with you;" but let the Saints